

## QUEBEC.

The struggle at Quebec will continue, and although the outward violence has in some measure abated, there is still the same dogged determination on the part of some not only to refuse the truth themselves, but to do all that the devil prompts them to do to prevent others hearing. If they were so disposed. That this interruption is organized and systematic there is no doubt, and reluctant as we may be to admit it, circumstances would seem to point that it is instigated by those who should be leading to better things.

We, this week are able to give a view of the school house at present used as a barracks, as it appeared after the first riot. Our comrades are full of hope and faith, and perhaps taking all things into consideration, their reception has been more encouraging than was expected, and those who for a long time have been trying to reach the people they are seeking to save are admittedly astonished at the success achieved, which is far in advance of anything hitherto attained in that direction.

These people, our comrades say, are altogether ignorant of Salvation, though many seem very desirous at least to reform. One man told an officer that he was "nearly saved," and was evidently very much in earnest about it; his companion said, "Oh, I assure you he is much better since coming to the meetings." They evidently feel the good of them, but, as the lady in Paris used to say, they "need to be finished."

In spite of all the difficulty and opposition some are getting saved. A few rights ago a very sincere and devoted Catholic brought a poor old drunkard to the officers, and the dear old man asked the most simple and child-like questions about the way of eternal life, and was evidently impressed, and perfectly satisfied with the answers given. He was asked to get on his knees and pray, and then, writes the officer, "he looked all round the room to see if there were any images or pictures before which he could pray, and repeated most sincerely the only prayers he knew, 'Notre Père' and 'To vous salut Marie pleine des grâces,' but I am sure the Lord heard just as much as if it were. 'Lord save me.' He got up quite bright, and received the assurance of Salvation as he arose."

There is no doubt that there are very many anxious souls amongst the audience, and when at last the turbulent parties leave the meeting, the anxious and curious stay and listen to the story of the Cross, of which they never seem to weary, and it is with great difficulty the meetings are closed, as indeed they seem willing to listen all night to the simple plan of Salvation through Him alone, and His finished work, will yet win and bring the light into their dark hearts.

As yet the work is entirely confined to men. The women will neither attend the meetings, nor does it seem pos-

sible, as yet, to reach them in their homes. Afternoon meetings are being established in the hope that they may attract them, and so be won for God.

The fight is hard, and unquestionably difficult, but we believe that victory will soon be ours, and we believe the Lord has sent those thither best calculated to prevail. "It is Paris over again," writes one, "but it is a religious Paris instead of an infidel Paris. It will be a desperate fight, and only devotion and the light of sanctified lives will brighten the gloom of this most darkened corner of this dark, dark world."

We are sure that every comrade every reader who loves the Lord Jesus Christ and these souls for which He endured and endured even unto death, will strengthen the hands of our comrades by their united prayers and faith. Thus shall the sun of His love rise in these dark hearts and thousands yet in

## Work on the Reserve.

*A Chat with Two Indian Brothers, of the Mohawk and Delaware Tribes.*

"How long has the Salvation Army been on your reserve?"

"About a year and seven months. They came on the 15th of March, 1885."

"And a grand work has been done among your people, I believe?"

"Yes, a grand work."

"Are there any other religious denominations working on the reserve?"

"Yes, we have a Baptist, an English and a Methodist church."

"Do they seem to have much success?"

(Mow.) "Not very much. I think the reason is that they don't make themselves so free among the people like the

was taken away from us and then we could not keep our people together and many got cold, but things are looking bright now, we like our captain."

"How long have you been saved?"

(Mow.) "Nineteen months."

(Del.) "Seventeen months."

"And you feel a great change has been made in your lives."

(In one voice.) "Oh my, yes!"

(Del.) "I was one of the worst fellows on the reserve. I was a school teacher for eight years among our own people, and then I went in for the devil, I used to drink and swear and fight, but that's all gone now."

"What is the principal language on your reserve?"

"Three thousand four hundred."

"What tribes?"

"Mohawks, Chippewas, Onondagas, Oneidas and Tuscaroras."

"What is the principal language spoken?"

"The language among ourselves is the Mohawk, but we can speak also a little of each other's language."

"How many chiefs are there now among you?"

"Seventy."

"Have there been many drunkards converted?"

(Del.) "Yes, John F— was the worst drunkard on the reserve and now he is saved is a good soldier and has been standing true going on two years now."

"Was there much opposition when Army first opened?"

(Mow.) "Yes, it was awful! At first the Chiefs granted them the use of their Council House and they were permitted to take it from us. They did so and we had to hold meetings in the open-air. We are now doing our best to get a barracks built. We are willing to do anything we can to help."

"Do you think there is a chance of the Salvation Army doing anything among the wild Indians in the North-West?"

(Del.) "Yes, I believe if they were once won they would be good soldiers."

"You have been there have you?"

"Yes, I was on the prairie for a long time with the Cree. We fished and hunted together. They generally camp near a stream where there are fish and ride further into the prairie for buffalo or deer. I would like to go amongst them and tell them about Salvation. I was never afraid to do anything for the devil and now I want to be the same for my blessed Master."

"There are still some Pagans on your reserve are there not?"

(Mow.) "Yes, nearly 400. They believe in the Great Spirit, and once a year they have a big feast and burn a dog and dance around it, but they are as bad as ever afterwards."

"We must get them saved. Amen!"

C. T. P.



Quebec shall make her streets red with the songs and Alleluia of those whom His blood has redeemed and the fire of His spirit has made fit for His service. Amen.

A brother of one of our ladies the other day asked his sister to make some purchases for him, and handing her the necessary funds, told her to keep the change for candies. Hallelujah, said she, that will do for the S. A. tonight. What do you do with your candy money,

Salvationists do."

"What did you think of the Salvation Army when it first came on your reserve?"

(Del.) "I did not think much of them. I did not know what to think of them, but we had always heard they were crazy people."

(Mow.) "I had an idea that they were people who pretended to be good and were not."

"How many Soldiers are there now on the reserve?"

(Mow.) "About 100, I think."

(Del.) "The work went on grandly for the first two or three months. After that our barracks, the Council House

Wanted!—Scribbled! men who are content to write letters, add up figures, and remain unknown. Men who will work for little or no money, so that their needs are supplied, and who will feel that they are as really serving God and extending His Kingdom while sitting at a desk as when on a platform.





















